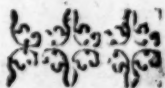


SIR  
*Walter Raleigh's*  
INSTRVCTIONS  
TO HIS  
SONNE: and to  
Posterity.

*The fourth Edition,*  
Corrected and enlarged  
according to the Authors  
owne Coppy.



LONDON:  
Printed for Benjamin Fisher,  
dwelling in Aldersgate-  
street, at the signe of the  
Talbot. 1633.





TO THE  
READER.

**M** Anythings  
seeme most  
perfect, till  
more perfect in the  
same kinde doe ap-  
pear.

---

## The Epistle

---

pear. This little book  
was lately publish'd  
as we then thought,  
according to the true  
Copy of the Grea.  
Author. Such as  
could have the op-  
portunity to read it,  
did not only approve  
it, but iustly admire  
it, and made us be-  
leeve,

---



---

to the Reader.

---

leeve, That there  
wanted nothing to  
it, which is the very  
essence of Perfection;  
but they who had  
seene the Original,  
knew the contrary.  
They found, that  
there were in it, not  
only divers omissions,  
but some errors  
A 4 also.

---

## The Epistle

also. The omissions,  
they thought, caused  
too great a losse to  
the Reader, and  
the errors they took  
for an unsufferable  
wrong to so famous  
an Author. It hath  
therefore seem'd good  
to the Wisdome and  
Iustice of Authority  
to

---

to the Reader.

---

to giue order, That  
in Lieu of the for-  
mer Copy, now dis-  
covered to bee im-  
perfect, this perfect  
one should bee thus  
published.

Here then thou  
hast (gentle Rea-  
der) those Instru-  
ctions, that haue been  
so

---

## The Epistle

so much, & so long  
desired by many,  
though peculiarly  
belōging but to one;  
nor is there iniury  
done hereby to him,  
for whom alone they  
were at first writ-  
ten; for faithfull  
Counsell, in matters  
generall, is, among  
many

---

to the Reader.

---

many others, the  
chiefe of those Be-  
nefits named by the  
wise Romā, which  
may be cōmunica-  
ted to others, with-  
out detrimēt either  
to the Giver, or him  
to whom it is parti-  
cularly given. Here  
thou hast them now  
Perfect,

---

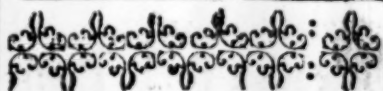
## The Epistle, &c.

---

*Perfect, Compleat,  
and most corrected;  
for it is our desire,  
and hath beene our  
Care, that a Peece  
so fairely drawne,  
should be presented  
to thy view pure,  
without staine or  
Blemish.*

B. F.

---



**S<sup>r</sup>. WALTER**  
**RALEIGH,**  
**TO**  
*His Sonne.*

**C A P. I.**

*Vertuous persons to be made  
choyce of for friends.*



Here is no-  
thing more  
becōming  
a wise man, then to  
make

---

2 *S<sup>r</sup>. Walter Raleigh*

---

make choyce of  
friends ; for by them  
thou shalt be iudged  
what thou art : let  
them therefore bee  
wise and vertuous,  
and none of those  
that follow thee for  
gaine ; but make e-  
lection rather of thy  
Betters than thy In-  
feriours, shunning  
alwayes such as are  
poore and needy, for  
if

---



if thou givest twenty  
gifts, and refuse to  
doe the like but once,  
all that thou hast  
done will bee lost,  
and such men will  
become thy mortall  
**Enemies**: Take also  
especiall care, that  
thou never trust any  
Friend, or Servant  
with any matter  
that may endanger  
thine estate; for so  
shalt

4 *S<sup>r</sup>. Walter Raleigh*

shalt thou make thy  
selfe a bond-slave to  
him that thou trust-  
est, and leave thy selfe  
alwayes to his mer-  
cy: And bee sure of  
this, thou shalt neuer  
finde a friend in thy  
young yeares, whose  
conditions, and qua-  
lities will please  
thee after thou com-  
mest to more discre-  
tion and judgement;  
and

and then all thou gi-  
vest is lost, & al wher-  
in thou shalt trust  
such an one, will be  
discovered. Such  
therefore, as are thy  
inferiors will follow  
thee, bnt to eat thee  
out, and when thou  
leavest to feed them,  
they will hate thee;  
and such kinde of  
men, if thou preserve  
thy estate, will al.

B

waies

---

6 *S<sup>r</sup>. Walter Raleigh*

---

wayes be had : And  
if thy Friends bee of  
better quality than  
thy selfe, thou maist  
bee sure of two  
things : the first, that  
they will bee more  
carefull to keepe thy  
counsell , because  
they have more to  
lose than thou hast :  
the second, they will  
esteeme thee for thy  
selfe, and not for  
that

---

that which thou  
doest possesse; but if  
thou bee subject to  
any great vanitie, or  
ill (from Which I  
hope God will blesse  
thee) then therein  
trust noman; for eve-  
ry mans folly ought  
to bee his greatest se-  
cret. And although I  
perswade thee to as-  
sociate thy selfe with  
thy betters, or at least

B 2      with

## 8 *S<sup>r</sup>. Walter Raleigh*

with thy Peers, yet remember alwaies that thou venter not thy estate with any of those great ones, that shall attempt unlawfull things, for such men labor for themselves, and not for thee; thou shalt bee sure to part with them in the danger, but not in the honour; and to venture

ture a sure estate in  
present, in hope of a  
better in future, is  
meere madnes : And  
great men forget  
such as haue done  
them seruice, when  
they haue obtained  
what they would,  
and will rather hate  
thee for saying, thou  
hast beene a meane  
of their advance-  
ment, then acknow.

B 3 ledge

10 *S<sup>r</sup> Walter Raleigh*

---

ledge it. I could give thee a thousand examples, and I my selfe know it, and have tasted it, in all the course of my life; when thou shalt read and observe the stories of all nations, thou shalt finde innumerable examples of the like: Let thy love therefore be to the best, so long  
as



as they doe well; but  
take heed that thou  
love God, thy Coun-  
trie, thy Prince, and  
thine owne estate  
before all others: for  
the Fancies of men  
change, and hee that  
loves to day, hateth  
to morrow; but let  
Reason bee thy  
Schoolmistris, which  
shall ever guide thee  
aright.

## 12 S<sup>r</sup> Walter Raleigh

---

### CHAP. II,

*Great care to be had in the  
choosing of a wife.*

**T**Henext and grea-  
test care ought to  
be in choice of a Wife  
and the onely danger  
therein is Beauty, by  
which all men in all  
Ages, wise and foo-  
lish, haue beene be-  
trayed. And though  
I know it vain to use  
Reasons, or Argu-  
ments

---

ments to dissuade thee from being captivated therewith, there being few or none that euer resisted that Witcherie; yet I cannot omit to warn thee, as of other things, which may be thy ruine and destruction. For the present time, it is true, that every man preferres his fantasie  
in

in that Appetite before all other worldly desires, leaving the care of Honour, credit, and safety in respect thereof; But remember, that though these affections doe not last, yet the bond of Marriage dureth to the end of thy life; and therefore better to bee borne withall in a Mistris, then in

a wife, for when thy  
humour shal change  
thou art yet free to  
chuse againe (if thou  
give thy selfe that  
vaine libertie ) Re-  
member, secondly,  
that if thou marry  
for Beautie, thou  
bindest thy selfe for  
all thy life for that  
which perchance  
will neither last nor  
please thee one yeere;  
and

16 *S<sup>r</sup>. Walter Raleigh*

and when thou hast  
it, it will bee vnto  
thee of no price at  
all, for the desire dy-  
eth when it is attai-  
ned, and the affecti-  
on perisheth, when  
it is satisfied. Re-  
member when thou  
wert a sucking Child,  
that then thou did-  
dest love thy Nurse,  
and that thou wert  
fond of her, after a  
while

while thou didst  
love thy dry Nurse,  
and didst forget the  
other, after that thou  
didst also despise her,  
so wil it be with thee  
in thy liking in elder  
yeeres ; and there-  
fore, though thou  
canst not forbear to  
love, yet forbear to  
linke, and after a  
while thou shalt  
find an alteration in  
thy

thy selfe, and see another farre more pleasing then the first, second, or third love: yet I wish thee above all the rest, have care thou doest not marry an uncomely Woman for any respect; for comelineesse in Children is riches, if nothing else bee left them. And if thou have care for thy races



ces of horses, and  
other beasts, value  
the shape and come-  
lineſſe of thy Chil-  
dren before alliances  
or riches: have care  
therefore of both to-  
gether; for if thou  
have a faire Wife, and  
a poore one, if thine  
owne estate bee not  
great, assure thy ſelfe  
that Love abideth  
not with want; for  
ſhe

shee is thy compani-  
on of plenty and ho-  
nour, for I neuer yet  
knew a poore Wo-  
man exceeding faire,  
that was not made  
dishonest by one or  
other in the end.  
This, BERSHEBA  
taught her Son SA-  
LOMON; Favour is  
deceitfull, and Beau-  
ty is vanity: she saith  
further, that a wise  
WO-

woman over-seeth  
the wayes of her  
houshold, and eateth  
not the bread of idle-  
nesse. Have therefore  
ever more care, that  
thou be beloved of  
thy wife, rather then  
thy selfe besotted on  
her; and thou shalt  
iudge of her love by  
these two observati-  
ons: first, if thou per-  
ceiue she have care of  
C thy

thy estate, and exercise her selfe therein; the other, if she study to please thee, and be sweet unto thee in conversation without thy instruction, for Love needs no teaching nor precept. On the other-side, bee not sowre nor sterne to thy wife, for cruelty ingendereth no other thing

thing than hatred:  
Let her have equall  
part of thy Estate  
whilst thou livest, if  
thou finde her spa-  
ring and honest; but  
what thou givest af-  
ter thy death, remem-  
ber that thou giuest  
it to a stranger, and  
most times to an e-  
nemy, for he that shal  
marry thy Wife will  
despise thee, thy me-  
C 2 mory,

more, and thine, and  
shal possesse the qui-  
et of thy labors ; the  
fruit which thou hast  
planted, enjoy thy  
love, and spend with  
ioy and ease what  
thou hast spared, and  
gotten with care and  
travell: Yet alwayes  
remember, that thou  
leave not thy Wife  
to bee a shame vn-  
to thee after thou art  
dead,

dead, but that shee  
may live according  
to thy estate; espe-  
cially, if thou hast  
few Children, and  
them provided for.  
But howsoever it  
bee, or whatsoever  
thou finde, leave thy  
Wife no more than  
of necessitie thou  
must, but onely du-  
ring her widdow-  
hood; for if she love

again, let her not enjoy her second loue in the same Bed wherein shee loved thee, nor flye to future pleasures with those feathers which death hath pulled from thy wings; but leave thy estate to thy House and Children in which thou livest upon earth whilst it lasteth. To  
con-



cōclude, Wives were  
ordained to conti-  
nue the generations  
of men, not to trans-  
ferre them, & dimi-  
nish them, either in  
continuance or abi-  
litie ; and therefore  
thy house and estate  
which liveth in thy  
Sonne, and not in thy  
Wife, is to be prefer-  
red ; Let thy time of  
marriage bee in thy

C 4      yong

---

---

28 *S<sup>r</sup> Walter Raleigh*

---

young, and strong  
yeares; for beleeve it,  
euer the young Wife  
betrayeth the old  
**H**usband, and shee  
that had thee not in  
thy flower, will de-  
spise thee in thy fall,  
and thou shalt bee  
unto her, but a capti-  
vity and sorrow. Thy  
best time will be to-  
wards thirty, for as  
the younger times  
are

---

are unfit, either to  
chuse or to governe  
a Wife and family;  
so if thou stay long,  
thou shalt hardly see  
the education of thy  
Children, which be-  
ing left to strangers,  
are in effect lost, and  
better were it to bee  
unborne then ill  
bred; for thereby thy  
posterity shall either  
perish, or remaine a  
shame

---

shame to thy name,  
and familie. Furthermore,  
if it be late ere  
thou take a Wife,  
thou shalt spend the  
prime & summer of  
thy life with Harlots,  
destroy thy health,  
impoverish thy e-  
state, and indanger  
thy life; and be sure  
of this, that how ma-  
ny Mistresses soever  
thou hast, so many e-  
nemies

nemies thou shalt  
purchase to thy selfe;  
for there never was  
any such affection  
which ended not in  
hatred or disdain. Re-  
member the saying  
of *Salomon*, There is a  
way which seemeth  
right to a man, but  
the issues thereof are  
the wages of death;  
for howsoever a lewd  
woman please thee  
for

for a time, thou wilt  
hate her in the end,  
and shee will study  
to destroy thee. If  
thou canst not ab-  
staine from them in  
thy vaine & unbrid-  
led times, yet remem-  
ber that thou sowest  
on the sands, and do-  
est mingle thy vitall  
blood with corrup-  
tion, and purchasest  
diseases, repentance,  
and

and hatred only. Bestow therefore thy youth so, that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh & grieve at the account therof, whilst thou art young; thou wilt thinke it will never have an end; but behold, the longest day hath  
his

his Evening, and that thou shalt enioy it but once, that it never turne againe, use it therefore as the Spring time which soone departeth, and wherein thou oughtest to plant, and sow all prouisions for a long and happy life.

**CHAP.**



CHAP. III.

*Wiseſt men haue beene a-  
bused by flatterers.*

**T**Ake care thou  
bee not made a  
foole by flatte-  
rers, for even the wi-  
seſt men are abused  
by these. Know ther-  
fore, that flatterers are  
the worst kinde of  
Traitors; for they wil  
strengthen thy im-  
perfections, encou-  
rage

rage thee in all evils,  
correct thee in no-  
thing; but so sha-  
dow, and paint all  
thy vices and follies,  
as thou shalt neuer,  
by their will, dis-  
cerne evill from  
good, or vice from  
vertue. And because  
all Men are apt to  
flatter themselves, to  
entertaine the addi-  
tions of other mens  
praises

praises is most peri-  
lous. Doe not there-  
fore praise thy selfe,  
except thou wilt be  
counted a vain.glo-  
rious foole ; neither  
take delight in the  
praises of other men,  
except thou deserve  
it, and receive it from  
such as are worthy  
and honest, and will  
withal warne thee of  
thy fautes ; for flatter-

D

rers

• rers have never any vertue, they are ever base, creeping, cowardly persons. A flatterer is said to be a beast that biteth smiling, it is said by *Esay*, in this manner; My people, they that praise thee seduce thee, and disorder the paths of thy feet; and *David* desired God to cut out the tongue of

of a flatterer. But it is hard to know them from friends, so are they obsequious and full of protestations; for as a wolfe resembles a dog, so doth a flatterer a friend. A flatterer is compared to an Ape, who because she cannot defend the house like a dog, labor as an Oxe, or beare burdens as a

D 2 Horse

Horse, doth, therefore yet play trickes, and provoke laughter: Thou mayest be sure that he that will in privat tel thee thy faults, is thy friend, for he adventures thy mislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in

in selfe-praise, which  
is one of the most u-  
niversal follies which  
bewitcheth man-  
kinde.

CHAP. IIIJ.

*Private quarrels to bee  
avoyded.*

**B**E carfull to avoyd  
publike disputa-  
tions at Feast, or at  
Tables, amōgst cho-  
lerick or quarrellsom  
persons; and eschew

D 3 ever-

evermore to bee acquainted or familiar with Ruffians, for thou shalt bee in as much danger in contending with a brawler in a priuate quarrell, as in a battell wherein thou mayst get honor to thy self, & safety to thy Prince and Countrey; but if thou be once engaged, carry thy selfe bravely



bravly, that they may  
feare thee after. To  
shun therefore private  
fight, be well advised  
in thy words & beha-  
viour, for honor and  
shame is in the talke,  
and the tongue of a  
man causeth him to  
fal. Iest not openly at  
those that are simple,  
but remember how  
much thou art bound  
to God who hath

D 4      made

## 44 S<sup>r</sup> Walter Raleigh

made thee wiser, De-  
fame not any womā  
publikely, though  
thou know her to  
be euill; for those  
that are faulty cannot  
endure to be taxed,  
but will seeke to be  
avenged of thee, and  
those that are not  
guilty cannot endure  
unjust reproach.  
And as there is no  
thing more shame-  
full

full and dishonest,  
then to doe wrong,  
so truth it selfe cut-  
teth his Throat that  
carrieth her publikly  
in every place. Re-  
member the divine  
saying, He that keep-  
eth his mouth, keep-  
eth his life. Do there-  
fore right to all Men  
where it may profit  
them, and thou shalt  
thereby get much  
love,

---

love, and forbear  
to speake evill things  
of Men, though it be  
true (if thou bee not  
constrained) & ther-  
by thou shalt avoyd  
malice and revenge.  
Doe not accuse any  
man of any crime, if  
it bee not to save thy  
selfe, thy Prince, or  
Country; for there is  
nothing more disho-  
norable (next to trea-  
son

Son it selfe (then to be  
an accuser. Notwith-  
standing I would not  
have thee for any re-  
spect loose thy re-  
putation, or endure  
publike disgrace; for  
better it were not to  
live then to live a co-  
ward, if the offence  
proceed not from  
thy selfe; if it doe, it  
shal be beter to com-  
pound it upon good  
termes,

terms, then to hazard  
thy self; for if thou o-  
vercom, thou art un-  
der the cruelty of the  
Law, if thou be over-  
come thou art dead,  
or dishonoured. If  
thou therefore con-  
tend, or discourse in  
argument, let it bee  
with wise and sober  
men, of whom thou  
mayest learne by rea-  
soning, and not with  
igno.

ignorant persons, for  
thou shalt thereby  
instruct those that  
will not thank thee,  
and utter what they  
have learned from  
thee, for their owne.  
But if thou know  
more than other  
men, utter it when it  
may doe thee honor,  
and not in assemblies  
of ignorant & com-  
mon persons. Spea-  
king

king much also is a  
signe of vanity ; for  
hee that is lavish in  
words, is a niggard  
in deeds ; and as SA-  
LOMON saith, The  
mouth of a Wise  
man is in his heart,  
the heart of a Foole  
is in his mouth, be-  
cause what he know-  
eth or thinketh, hee  
uttereth: And by thy  
words and discour-  
ses,



ses, men will iudge thee. For as *Socrates* saith, Such as thy words are, such wil thy affections be esteemed ; and such will thy deeds as thy affections, and such thy life as thy deeds Therefore be advised what thou dost discourse of, what thou maintainest ; whether touching Religion

gion, State, or vanitie; for if thou erre in the first, thou shalt bee accounted profane; if in the second dangerous, in the third undiscree, and foolish; He that cannot refraine from much speaking, is like a City without wals, and lesse pains in the world a man cannot take then to hold

hold his tongue;  
therefore if thou ob-  
serveſt this rule in all  
aſſemblies, thou ſhalt  
ſeldome erre; re-  
ſtraine thy choller,  
hearken much and  
ſpeake little; for the  
tongue is the inſtru-  
ment of the greateſt  
good, and greateſt  
evill that is done in  
the world. Accord-  
ing to SALOMON;  
E Life,

54 *S<sup>r</sup>. Walter Raleigh*

life, and death, are in  
the power of the  
tongue: and as E V-  
RIPIDES truly af-  
firmeth, Every un-  
brideled tongue in  
the end shall finde it  
selfe unfortunate, for  
in all that ever I ob-  
served in the course  
of worldly things, I  
ever found that mens  
fortunes are oftner  
made by their tongs  
than

than by their vertues,  
& more mēs fortunes  
overthrowne there-  
by also, than by their  
vices. And to con-  
clude, all quarrels,  
mischiefe, hatred,  
and destruction ari-  
seth from unadvised  
speech, and in much  
speech there are ma-  
ny errours, out of  
which thy enemies  
shall ever take the

E 2 most

most dangerous advantage. And as thou shalt be happy if thou thy self observe these things, so shall it be most profitable for thee to avoid their Companies that erre in that kind, and not to harken to tale-barers, to inquisitive persons, and such as busie themselves with other

ther mens estates,  
that creepe into  
houses as spyes to  
learne newes which  
concerne them not;  
for assure thy selfe  
such persons are  
moſt baſe and un-  
worthy, and I never  
knew any of them  
proſper or reſpected  
among worthy or  
wiſemen. Take heed  
alſo that thou be not

E 3 found

found a lier; for a lying spirit is hatefull both to GOD and man. A lyer is commonly a Coward, for he dares not avow truth; a lyer is trusted of no man, hee can have no credit either in publik nor privat; and if there were no more argumēts then this, know that our Lord in Saint IOHN saith,



saith, That it is a vice  
properto Satan, ly-  
ing being opposite  
to the nature of God,  
which consisteth in  
truth; and the gaine  
of lying is nothing  
else but not to bee  
trusted of any, nor to  
bee beleaved when  
we say the truth. It  
is said in the **P R O-  
VERBS**, that **GOD**  
hateth false lips, and  
E 4 he

hee that speaketh lies  
shall perish. Thus  
thou maist see & find  
in all the bookes of  
God how odious,  
and contrary to God  
a lyar is ; and for the  
world, beleeve it, that  
it never did any Man  
good (except in the  
extremity of saving  
life) for a lyar is of a  
base, unworthy, and  
cowardly spirit.

CHAP.

CHAP. V.

*Three Rules to be observed  
for the preservation  
of mans estate.*

**A**Mongst all o-  
ther things of  
the world, take  
care of thy Estate,  
which thou shalt e-  
ver preserve if thou  
observe three things:  
First, that thou know  
what thou hast,  
what every thing is  
worth

worth that thou  
hast, and to see that  
thou art not wasted  
by thy Servants and  
Officers: The second  
is, that thou never  
spend any thing be-  
fore thou have it,  
for borrowing is the  
canker, and death  
of every Mans e-  
state: The third is,  
that thou suffer not  
thy selfe to be woun-  
ded

ded for other mens  
faults, and scourged  
for other mens of-  
fences; which is, to  
bee surety for ano-  
ther, for thereby  
millions of men  
have beene begge-  
red and destroyed,  
paying the recko-  
ning of other mens  
ryot, and the charge  
of other mens folly  
and prodigality; if  
thou

64 *S<sup>r</sup>. Walter Raleigh*

thou smart, smart  
for thine owne sins,  
and above all things  
be not made an Ass  
to carry the burdens  
of other men: If thy  
friend desire thee to  
bee his surety, give  
him a part of what  
thou hast to spare, if  
hee presse thee far-  
ther, hee is not thy  
friend at all, for  
friendshippe rather  
choo.

chooseth harme to it  
selfe then offereth it:  
If thou be bound for  
a stranger, thou art a  
foole ; if for a mer-  
chant, thou puttest  
thy estate to learne  
to swimme; if for a  
Churchman, he hath  
no inheritance; if for  
a Lawyer, hee will  
finde an evasion by a  
sillable, or word, to  
abuse thee ; if for a  
poore

poore man, thou  
must pay it thy selfe;  
if for a rich man, it  
needs not; therefore  
from Suretiship, as  
from a Manslayer, or  
enchanter, blesse thy  
selfe; for the best pro-  
fit, and returne will  
be this, that if thou  
force him for whom  
thou art bound to  
pay it himselfe, hee  
will become thy e-  
nemy



nemy, if thou use to  
pay it thy selfe, thou  
wilt be a begger; and  
beleeve thy Father  
in this, and print it  
in thy thought, that  
what vertue soever  
thou hast, bee it ne-  
ver so manifold, if  
thou be poore with-  
all, thou, and thy  
qualities shall bee  
despised: Besides, Po-  
verty is oft times sent  
as

as a curse of God, it  
is a shame amongst  
men, an imprison-  
ment of the minde, a  
vexation of every  
worthy spirit; thou  
shalt neither helpe  
thy selfe nor others,  
thou shalt drowne in  
thee all thy vertues,  
having no meanes  
to shew them, thou  
shalt bee a burthen,  
and an Eye-sore to  
thy

thy friends, everie  
man will feare thy  
Company, thou shalt  
bee driven basely to  
begge, and depend  
on others, to flatter  
unworthy men, to  
make dishonest  
shifts; and to con-  
clude, poverty pro-  
vokes a man to doe  
infamous and dete-  
sted deeds: Let no  
vanitie therefore, or

F per-

perswasion draw  
thee to that worst  
of worldly miseries.  
If thou be rich, it wil  
give thee pleasure in  
health, comfort in  
sicknesse, keepe thy  
mind and body free,  
save thee from ma-  
ny perils, relieue thee  
in thy elder years, re-  
leeve the poore, and  
thy honest Friends,  
and give meanes to  
thy

thy posterity to live,  
and defend them-  
selves, and thine own  
fame, where it is said  
in the Proverbs, that  
hee shall be sore vex-  
ed that is surety for a  
stranger, and he that  
hateth suretiship is  
sure; it is further said,  
the poore is hated e-  
ven of his owne  
neighbor, but the rich  
have many Friends.

F 2 Lend

Lend not to him that  
is mightier then thy  
selfe, for if thou len-  
dest him, count it but  
lost; bee not surety  
above thy power,  
for if thou be surety,  
thinke to pay it.

## CHAP. VI.

*What sort of Servants are  
fittest to be entertained.*

**L** Et thy servants  
bee such as  
thou mayest  
com.

command, and entertaine none about thee but yeomen to whom thou givest wages ; for those that will serve thee without thy hire will cost thee treble as much as they that know their fare : if thou trust any Servant with thy purse, bee sure thou take his account ere thou  
F 3 sleep.

leepe, for if thou put  
it off, thou wilt then  
afterwards for tedi-  
ousnesse neglect it, I  
myself have lost ther-  
by more than I am  
worth. And what so-  
ever thy servant gai-  
neth thereby he will  
never thanke thee,  
but laugh thy simpli-  
city to scorn; and be-  
sides, it is the way to  
make thy servants  
theeves



theeves, which else  
would be honest.

## CHAP. VII.

*Braveragges weare soonest  
out of fashion.*

**E**Xceed not in the  
humor of ragges  
and Bravery, for  
these will soon weare  
out of fashion, but  
Money in thy purse  
will ever be in fashi-  
on, and no man is e-  
steemed for gay Gar.

F 4 men's,

ments, but by Fooles  
and women.

## CHAP. VIII.

*Riches not to bee sought by  
evill meanes.*

**O**N the other  
side, take heed  
that thou seek  
not riches basely, nor  
attaine them by evill  
meanes, destroy no  
man for his wealth,  
nor take any thing  
from the poore, for  
the

the cry and complaint thereof will pierce the Heavens. And it is most detestable before God, and most dishonourable before worthy men, to wrest any thing from the needie and labouring Soule. God will never prosper thee in ought, if thou offend therein: But use  
thy

thy poore neighbours and Tennants well, pine not them and their Children, to adde superfluity and needlesse expences to thy selfe. Hee that hath pity on another mans sorrows, shall be free from it himselfe; and hee that delighteth in, & scorneth the misery of another, shall one time

time or other fall  
into it himtelfe. Re-  
member this pre-  
cept, hee that hath  
mercy on the poore,  
lendeth unto the  
Lord, and the Lord  
wil recompence him  
what he hath given,  
I doe not understand  
those for poor, which  
are vagabonds, and  
beggars, but those  
that labour to live,  
such

such as are old, and cannot travell, such poore widdowes and fatherlesse Children as are ordered to bee releevd, and the poore Tennants that travell to pay their Rents, and are driven to poverty by mischance, and not by ryot or carelesse expences; on such have thou compassion

sion, and God will  
blesse thee for it.  
Make not the hun-  
gry Soule sorrowfull,  
deferre not the guilt  
of the needy, for if  
hee curse thee in the  
bitternesse of his  
soule, his prayer shall  
be heard of him that  
made him.

CHAP.

---

## CHAP. IX.

*What inconveniences hap-  
pen to such as delight  
in wine.*

**T**Ake especial  
care that thou  
delight not in  
Wine, for there never  
was any man that  
came to honour or  
preferment that lo-  
ved it; for it transfor-  
meth a man into  
a Beast, decayeth  
health



health, poisoneth the  
breath, destroyeth  
naturall heat, brings  
a mans stomacke to  
an artificiall heat, de-  
formeth the face, rot-  
teth the teeth, and to  
conclude, maketh a  
man contemptible,  
soone old, and despi-  
sed of all wise and  
worthy men; hated  
in thy servants, in thy  
selfe and Compani-  
ons;

ons ; for it is a be-  
witching and infecti-  
ous vice. And re-  
member my words,  
that it were better  
for a man to be sub-  
iect to any vice than  
to it, for all other  
vanities and sinnes  
are recovered, but  
a Drunkard will ne-  
ver shake off the de-  
light of beastlinesse,  
for the longer it  
pos-

possesseth a man, the  
more hee will de-  
light in it ; and the  
elder hee groweth,  
the more he shall be  
subiect to it ; for it  
dulleth the Spirits,  
and destroyeth the  
Body, as Ivy doth  
the old Tree ; or as  
the worme that in-  
gendreth in the ker-  
nell of the Nutt.  
Take heede there-  
fore

fore that such a cure-  
lesse Cankar possesse  
not thy youth, nor  
such a beastly infe-  
cti on thy old age; for  
then shall all thy life  
be but as the life of a  
beast, and after thy  
death thou shalt on-  
ly leave a shamefull  
infamy to thy poste-  
rity, who shall study  
to forget that such a  
one was their Father.

*Ana-*

*Anacharsis* saith, The  
first draught serveth  
for health, the second  
for pleasure, the third  
for shame, the fourth  
for madnesse; but in  
youth there is not so  
much as one draught  
permitted, for it put-  
teth fire to fire, and  
wasteth the naturall  
heat and seed of ge-  
neration And there-  
fore except thou de-

G 2      fire

fire to hasten thine  
end, take this for a  
generall rule, that  
thou never adde an  
artificiall heat to thy  
bodie by Wine or  
Spice, untill thou find  
that time hath decai-  
ed thy naturall heat,  
and the sooner thou  
beginnest to helpe  
nature, the sooner  
shee will forsake  
thee, and trust al-  
together

together to Art,  
who have mistor-  
tune, saith S A L O-  
M O N, who have sor-  
row and griefe who  
have trouble with-  
out fighting, stripes  
without cause, and  
faintnesse of eyes,  
even they that sit at  
Wine, and straine  
themselves to emp-  
tie Cuppes: P L I N Y  
saith, wine make h

G 3 the

the hand quivering,  
the eyes watery, the  
night unquiet, lewd  
dreames, a stinking  
breath in the mor-  
ning, and an utter  
forgetfulnesse of all  
things. Whosoever  
loveth Wine, shall  
not be trusted of a-  
ny man, for he can-  
not keepe a secret;  
Wine maketh a man  
not onely a beast, but



a mad man, and if  
thou love it, thy  
owne Wife, thy Chil-  
dren, and thy friends  
will despise thee: In  
drinke men care not  
what they say, what  
offence they give,  
they forget comeli-  
nelle, commit dis-  
orders; and to con-  
clude, offend all ver-  
tuous and honest  
Company, and God  
G 4 most

most of all; to whom  
wee daily pray for  
health, and a life free  
from paine, and yet  
by drunkenness,  
and gluttony (which  
is the drunken  
ness of feeding)  
wee draw on, saith  
HESIOD, a swift,  
hastie, untimely,  
cruell, and an infam-  
ous old age. And  
Saint AVSTEN de-  
scribeth

scribeth drunken-  
nesse in this manner:  
*Ebrietas est blaneus*  
*Dæmon, dulce vene-*  
*num, suave peccatum;*  
*quam, qui habet, seip-*  
*sum non habet; quam,*  
*qui facit, peccatum non*  
*facit, sed ipse est pecca-*  
*tum.*

Drunkennesse is a  
flattering Divell, a  
sweet poyson, a plea-  
sant sin; which who-  
soever

soever hath, hath not  
himselfe, which who-  
soever doth commit  
doth not commit  
sin, but he himselfe  
wholly is sinne.

*Innocentius laith,  
Quid turpius ebrioso  
cui fœtor in ore, tremor  
in corpore, qui promit  
stulta, promit occulta,  
cui mens alienatur, fa-  
cies transformator;  
nullus secretum ubi  
regnat*

*regnat ebrietas, et qui  
non aliud designat ma  
lum, secundi calices que  
non secure desertam.*

What is fil hier  
then a drunken man,  
to whom there is  
stinke in the mou. h,  
trembling in the bo-  
dy; which uttereth  
foolish things, & re-  
vealeth secret things;  
whole minde is ali-  
enate, and face trans-  
for-

formed. Whom have  
not plentiful cups  
made eloquent and  
talking?

When *Diogenes* saw  
a House to bee told,  
whercof the owner  
was given to drinke,  
I thought at the last,  
quoth *Diogenes*, hee  
would spue out a  
whole house; *Sciebam*  
*inquit, quod domus*  
*tandem evomeret.*

CHAP.

CHAP. X.

*Let Go! bee thy protector  
and director in all  
thy Actions.*

**N**O'W for the  
world, I know  
it too well to  
perswade thee to dive  
into the practises  
therof rather stād up.  
on thine own guard  
against al that tempt  
thee thereunto, or  
may

may priſtile upon  
thee in thy Conſci-  
ence, thy reputation  
or thy Purſe; reſolve  
that no man is wiſe  
or ſafe, but he that is  
honſt Serve God,  
let him bee the Au-  
thour of all thy acti-  
ons, commend al thy  
endeuours to him  
that muſt either wi-  
ther or proſper them  
pleaſe him with prai-  
er,



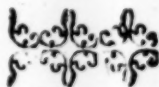
er, lest if he frowne,  
he confound all thy  
fortunes and labors  
like drops of Raine  
on the sandy ground  
let my experienced  
advice and fatherly  
instructions sinke  
deepe into thy heart;  
So God direct thee in  
all his wayes, and fill  
thy heart with his  
grace.

*FINIS.*



The dutifull  
**ADVICE**  
*of a loving*  
**SONNE**

To his Aged  
**FATHER.**



LONDON:  
Printed for *Bentamns Fisher,*  
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The Journal

ADVICE

of a Lady

SONNE

To his son

FATHER

LONDON

Printed by J. Smith, in Pall Mall

at the Sign of the Sun

in the Strand

1711



THE  
DVTIFVLL  
ADVICE OF A  
LOVING SONNE  
TO HIS AGED  
FATHER.

SIR,

**I** Humbly be-  
seech you,  
both in re-  
spect of the honour  
A 2 of

---

2      *The Sons Ayme*

---

of God, your dutie to  
his Church and the  
comtort of your  
owne soule, that you  
seriously consider in  
what tearmes you  
stand ; and weigh  
your selfe in a Chri-  
stian Ballance, ta-  
king for your coun-  
terpoise the Iudge-  
ments of God : Take  
heed in time that  
the word *Tekell* ,  
Write

---

written of old a-  
gainst *Balthazar*, and  
interpreted by *Dani-*  
*el*, be not verified in  
you, whose exposi-  
tion was, You have  
beene poyled in the  
scale, and found of  
too light weight,

Remember that  
you are now in the  
weining, and the  
date of your pilgri-  
mage well-nigh ex-

A ; pi-

---

pired, and now that  
it behoveth you to  
looke towards your  
Countrey, your for-  
ces languisheth, your  
senses impaire, your  
body droops, and on  
every side the rui-  
nous Cottage of  
your faint and feeble  
flesh threatneth the  
fall. And having so  
many harbingers of  
death to premonish  
you



you of your end,  
how can you but  
prepare for so dread-  
full a stranger. The  
young man may dye  
quickly, but the old  
cannot live long: the  
young mans life by  
casualty may bee a-  
bridged, but the old  
mans by no Physick  
can bee long adiour-  
ned, and therefore if  
greene yeeres should

A 4 some-

sometimes thinke  
of the grave, the  
thoughts of old age  
should continually  
dwell in the same.

The prerogative  
of Infancy is inno-  
cencie; of Childe-  
hood, reverence; of  
Man-hood, maturi-  
tie; and of old age,  
wisedome

And seeing then  
that the chiefeſt pro-  
per-

perties of wisdom  
are to be mindefull  
of things past, care-  
full for things pre-  
sent, and provident  
for things to come:  
Use you now the pri-  
vilege of natures tal-  
lent to the benefit of  
your owne soule,  
and procure hereaf-  
ter to be wise in wel-  
doing, and watch-  
full in the foresight  
of

---

of future harmes.  
To serve the world  
you are now unable,  
and though you  
were able, yet you  
have little cause to  
bee willing, seeing  
that it never gave  
you but an unhappy  
welcome, a hurtfull  
entertainment, and  
now doth abandon  
you with an unfor-  
tunate farewell.

You

You have long sowed in a field of flint, which could bring you nothing forth but a crop of cares, and afflictions of spirit, rewarding your labors with remorse, and affording for your gaine, eternall danger.

It is now more than a seasonable time to alter the course

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course of so unthriving a husbandry, and to enter into the field of Gods church in which, sowing the seed of repentant sorrow, and watering them with the tears of humble contritiō, you may hereafter reape a more beneficiall harvest, and gather the fruits of everlasting cōfort.

Re.

Remember, I pray  
you, that your spring  
is spent, your sum-  
mer overpast, you  
are now arrived at  
the fall of the lease;  
yea, and winter col-  
ors have long since  
stained your heary  
head.

Bee not carelesse,  
(saith Saint *Augustin*)  
though our loving  
Lord bear long with  
often-

offenders ; for the longer he stayes, not finding amendment, the sooner hee will scourge when hee comes to Iudgement: And his patience in so long forbearing, is onely to lend us respite to repent, and not any wise to inlarge us leisure to sinne.

Hee that is tossed  
with



with varietie of  
stormes, and cannot  
come to his desired  
port, maketh not  
much way, but is  
much turmoyled ;  
So, he that hath pas-  
sed many yeeres, and  
purchased little pro-  
fit, hath had a long  
being, but a short  
life; For, life is more  
to bee measured by  
well-doing, than by  
num-

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number of yeeres :  
Seeing that most  
men by many dayes  
doe but procure ma-  
ny deaths and othe s  
in short space attaine  
to the life of infinite  
ages ; what is the  
body without the  
soule, but a corrupt  
carkasse ? And what  
is the soule without  
God, but a sepulchre  
of sinne ?

If

If God be the way, the life, and the truth, he that goeth without him, strayeth; and he that liveth without him, dyeth; and he that is not taught by him, erreth.

Well (saith Saint *Augustine*) God is our true, and chiefest life, from whom to revolt, is to fall; to  
B whom

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whom to returne, is  
to rise, and in whom  
to stay, is to stand  
sure.

God is hee from  
whom to depart is  
to dye; to whom to  
repaine, is to revive;  
and in whom to  
dwell, is life for ever:  
Bee not then of the  
number of those  
that beginne not to  
live, till they bee rea-  
dy.

dy to dye: and then  
after a foes desert,  
come to crave of  
God a friends enter-  
tainment

Some there bee  
that thinke to snatch  
heaven in a mo-  
ment, which the best  
can scarce attaine  
unto in the mainte-  
nance of many years,  
and when they have  
glutted themselves  
B 2 with

18. The Sons Advice

with worldly delights, would iump from *Dives* Diet, to *Lazarus* Crowne from the service of Satan, to the tolace of a Saint.

But bee you well assured, that God is not so penurious of friends, as to hold himselfe and his kingdome scaleable for the refuse and  
re

reversions of their  
lives, who have sa-  
crificed the princi-  
pall thereof to his e-  
nemies, and their  
owne brutish lust;  
then onely ceasing  
to offend, when the  
abilitie of offending  
is taken from them.

True it is, that a  
these may be saved  
upon the crosse, and  
mercie found at the

last gaspe : But well  
(saith Saint *Augustin*)  
though it bee possi-  
ble, yet it is scarce  
credible, that the  
death should finde  
favour, whose whole  
life deserved death;  
and that the repen-  
tance should bee ex-  
cepted, that more  
for feare of hell, and  
love of himself, then  
for the love of God,  
and



and loathsome  
of sinne cryeth for  
mercie.

Wherefore, good  
Sir, make no longer  
delayes ; but being  
so neer the breaking  
up of your mortall  
house, take time be-  
fore extremitie, to  
pacifie Gods anger.

Though you suf-  
fered the bud to bee  
blasted, though you

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permitted the fruits  
to bee perished, and  
the leaves to dry up,  
yea, though you let  
the boughs to wi-  
ther, and the bodie  
of your tree to grow  
to decay; yet (alas)  
keep life in the root,  
for feare lest the  
whole tree become  
sewell for hell fire;  
For surely where the  
tree falleth, there it  
shall

shall lye, whether  
towards the South,  
or to the North, to  
heaven, or to hell;  
and such sap as it  
bringeth forth, such  
fruit shall it ever  
beare.)

Death hath already  
siled from you  
the better part of  
your naturall forces,  
and left you now to  
the Lees and remis-  
sals

## 24 *The Sons Advice*

sals of our weary-  
ish and dying dayes.

The remainder  
whereof as it cannot  
bee long, so doth it  
warne you speedily  
to ransom your for-  
mer losses; for what  
is age, but the Ca-  
lends of death, and  
what importeth  
your present weake-  
nesse, but an earnest  
of your approaching  
dissol.

dissolution, you are now embarked in your finall voyage, and not farre from the stint and period of your course.

Be not therefore unprovided of such appurtenances as are behovefull in so perplexed and perillous a iourney; death it selfe is very fearefull, but much more

ter-

terrible in respect of  
the iudgement it  
summoneth us un-  
to.

If you were now  
laid upon your de-  
parting bed, burthe-  
ned with the heavy  
load of your former  
trespasses, and gored  
with the sting and  
pricke of a festered  
Conscience; if yee  
felt the crampe of  
death

death wrestling your  
heart strings, and  
readie to make the  
ruefull divorce be-  
twene bodie and  
soule: If you lay  
panting for breath,  
and swimming in a  
cold and pale sweat  
weari'd with strug-  
ling against your  
deadly pangs, O  
what would you  
give for an houres  
re-

---

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---

repentance; at what  
rate would you va  
lue a dayes contriti-  
on : Then worlds  
would be worth  
lesse in respect of a  
little respite, a short  
truce would seeme  
more precious than  
the treasures of an  
Empire, nothing  
would bee so much  
esteemed as a short  
truce of time, which  
now

---



now by dayes, and  
months, and yeares,  
is most lavishly mis-  
spent

Oh how deeply  
would it wound  
your woefull heart,  
when looking back  
into your former  
life, you considered  
many hainous, and  
horrible offences cō-  
mitted, many pious  
workes, and godly  
deeds

deeds omitted, and  
neither of both re-  
pentred, your service  
to God promised,  
and not performed.

Oh how uncon-  
solably were your  
case, your friends  
being fled, your sen-  
ses affrighted, your  
thoughts amazed,  
your memorie de-  
cayed, and your  
whole minde agast,  
and

and no part able to  
performe what it  
should ; but onely  
your guiltie Consci-  
ence pestered with  
sinne, that would  
continually upbraid  
you with many bit-  
ter accusations.

Oh what would  
you thinke then, be-  
ing stripped out of  
this mortall weeds,  
and turned out both

C

of

of service, and house-  
room of this wicked  
world; you are tor-  
ced to enter into un-  
couth and strange  
paths, and with  
unknowne and ug-  
ly companie to be  
convented before a  
most secrete Iudge,  
carrying in your  
conscience your in-  
dicement, now written  
in a perfect Register  
of

of all your misdeeds,  
when you shall see  
him prepared to  
give sentence upon  
you; against whom  
you have so often  
transgressed, and the  
same to bee your  
Vmpire, whom by  
so many offences  
you have made your  
enemies, when not  
onely the Diuell, but  
even the Angels  
would

## 34 The Sons Advice

would plead against  
you, and your owne  
telfe, in despight of  
your selfe, bee your  
owne most sharpe  
appeacher.

Oh what would  
you doe in these  
dreadfull exigents,  
when you saw the  
gastly Dragon, and  
huge gulph of hell,  
breaking out with  
most scarfull flames,  
how when

when you heard the  
weeping, wailing,  
and gnashing of  
teeth; the rage of  
those hellish mon-  
sters, the horreur of  
the place, the terrour  
of the companie, and  
the eternitie of all  
those torments.

Would you then  
thinke them wise  
that should delay in  
so weighty matters,

C; and

## 36 The Sons Advice

and idly play away  
the time allotted, to  
prevent these intolerable  
calamities? Would you  
thē count it secure to nurse  
in your bosomes so many  
Serpents as sinnes? and to  
foster in your souls so many  
malicious accusers, as  
mortall and horrible  
offences? Would you not  
thinke



thinke one life too  
little to repent in, for  
somaney, and so great  
iniquities, every one  
whereof were e-  
nough to throw you  
into thole unspeake-  
able and intolerable  
torments.

And why then,  
(alas) doe you not at  
the least devote that  
small remnant, and  
surplusage of these

C 4 your

your latter daies,  
procuring to make  
an attonement with  
God, and to free  
your Soule and con-  
science from that  
corruption which by  
your fall hath crept  
into it.

Those verie eyes  
that behold, and  
reade this discourse,  
those verie cares that  
are attentive to heare  
it,

it, and that verie understanding that cōsidereth and conceiveth it, shall be cited as certaine witnesses of these rehearsed things. In your owne bodie shall you experience these deadly Agonies, and in your soule shall you feelingly finde these terrible feares; yea, and your present

## 40 The Sons Advice

sent estate, is in danger of the deepest harmes, if you doe not the sooner recover your selfe into that fold and family of Gods faithfull servants.

What have you gotten by being so long a customer to the world, but false ware sutable to the shop of such a merchant

chant, whole traf-  
fique is toyle whose  
wealth is trash, and  
whose gaine is mi-  
serie: what interest  
have you reaped,  
that might equall  
your detriment in  
grace and vertue? or  
what could you find  
in the vale of teares,  
that was answerable  
to the favour of  
God, with losse  
where

#### 4. *The Sons Advice*

whereof, you were  
contented to buy  
it.

You cannot now  
bee inveigled with  
the passions of youth  
which making a par-  
tialitie of things, lets  
no distance between  
counterfeit and cur-  
rant, for these are  
now worne out of  
force, by tract of  
time are fallen into  
re-

reprooffe by triall of  
their follie.

Oh let not the  
crazie cowardnesse  
of flesh and bloud  
daunt the prowesse  
of an intelligent per-  
son, who by his  
wisedome cannot  
but discern how  
much more cause  
there is, and how  
much more neede  
full it is to serve God  
then

## 44 *The Sons Advice*

then this wicked  
world.

But if it bee the  
ungrounded pre-  
sumption of the  
mercie of GOD and  
the hope of his assi-  
stance at the last  
plunge (which in-  
deed is the ordina-  
ry lure of the divell)  
to reclaime sinners  
from the pursuit of  
Repentance. Alas,  
that



that is too palpable  
a collusion to mis-  
lead a sound and ser-  
viceable man, how-  
soever it may pre-  
vaile with sicke and  
ill-affected iudge-  
ments: who would  
relye upon eternall  
affaires upon the gli-  
ding slipperinesse,  
and running streams  
of our uncertaine  
life? who, but one of  
distem.

## 46 The Sons Advice

of distempered wits,  
would offer fraud to  
the decipherer of  
all thoughts; with  
whom dissemble we  
may to our cost, but  
to deceive him is un-  
possible.

Shall we esteeme  
it cunning to robbe  
the time from him,  
and bestow it on his  
enemies, who kee-  
peth eale of the least  
minutes

minutes, and will  
examine in the end  
howeverie moment  
hath beene employ-  
ed. It is a prepos-  
terous kinde of polli-  
cie in any wise con-  
ceit to fight against  
God, till our wea-  
pons be blunted, our  
forces consumed,  
our limbs impotent,  
and our best time  
spent; & then when

D

we

## 48 *The Sons Advice*

we fall for faintnesse,  
and have fought our  
selves almost dead  
to presume on his  
mercie.

Oh ! no, no, the  
wounds of his most  
sacred bodie so often  
rubbed, and renew-  
ed by our sinnes, and  
everie part and par-  
cell of our bodies so  
divers, and sundrie  
waies abused, will  
be

bee then as lo manie  
whetstones & incen-  
tives to cedge & exas-  
perate his most just  
revenge against us.

It is a strange peece  
of Art, and a verie  
exorbitant course,  
when the Shippe is  
found, the Pylot  
well, the Marriners  
strong, the gale fa-  
vourable, and the Sea  
calme to lye idley

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---

at the road, burning  
so seasonable wea-  
ther: And when the  
Ship leaketh, the Pi-  
lott sicke, the marri-  
ners faint, the storms  
boysterous, and the  
Seas a turmoyle of  
outragious surges,  
then to launch forth  
(hoise up saile) and  
set out for a long voi-  
age into a far Coun-  
trei.

Yet

Yet such is the skill of these evening Repenters, who though in the soundnesse of their health, and perfect use of their reason; they cannot resolve to cut the Cables, & weigh the Anchour that with-holds them from God.

Nevertheless, they feed themselves with

a strong perswasion  
that when they are  
astonied, their wits  
distracted, the un-  
derstanding dusked,  
and the bodies and  
soules wracked, and  
tormented with the  
throbs, and gripes of  
a mortall sicknesse;  
then forsooth they  
will begin to thinke  
of their weightiest  
matters, and become  
sud.



sudden Saints, when  
they are scarce able to  
behave themselves  
like reasonable crea-  
tures.

No, no, if neither  
the Cannon, Civill,  
nor the Common  
Law will allow that  
man (perished in  
iudgement) should  
make any testament  
of his temporall sub-  
D 4 stance,

stance. How can  
hee that is animated  
with inward gar-  
boyles of an unset-  
tled Conscience, di-  
strained with the  
ringing fits of his  
dying flesh, mained  
in all his abilitie, and  
circled in on everie  
side with manie and  
strange incumbran-  
ces bee thought of  
due discretion to di-  
spose

Spole of his chiefest  
jewell; which is his  
Soule, and to di-  
spatch the whole  
mannage of all eter-  
nitie, and of the trea-  
ures of heaven in so  
short a spurt.

No, no, they that  
will loyter in seede-  
time, and begin to  
sow when others  
reape; they that will  
ryct out their health,  
and

56 *The Sons Advice*

and beginne to cast  
their accounts when  
they are scarce able  
to speake They that  
will slumber out  
the day, and enter  
their iourney when  
the light doth faile  
them, let them  
blame their owne  
folly if they dye in  
debt and be eternall  
beggars, and fall  
headlong into the  
lap

lap of endlesse perdition.

Let such listen to Saint *Cyprians* lesson; Let, saith he, the grievousnesse of our sore bee the measure of our sorrow; let a deepe wound have a deepe and diligent cure; *Let no mans contrition be lesse then his crime.*

FINIS.

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